THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"*Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool: but my righteousness shall be for ever, and my salvation from generation to generation.*—ISAIAH 51: 7-8.

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IMPORTANCE OF HOME DUTIES.

DISCOURSE DELIVERED IN THE ASSEMBLY HALL, MARCH 10TH, 1900, BY APOSTLE JOHN HENRY SMITH.

THE duties that rest upon us are very great. The constant efforts that are necessary to fulfil the responsibilities of the Saints requires a faith that knows no slackening. If we are not possessed of that active and determined faith, we shall find ourselves failing to fulfil the duties and responsibilities that are ours. The preaching of the Gospel in the world, the maintenance of our families, and the performing of the variety of duties that attach to every member of the Church who is willing to work, afford but limited opportunity for idleness, and keep men very largely away from their families. It is extremely rare that the opportunity is given to an active Bishopric, or an active Teacher, or active members of the various quorums and organizations of the Church, to visit very much with their own households, and to be in that communion with their children which they would like. Upon mothers, therefore, rests the greater responsibility in this sphere; and considering the cares and duties that are theirs, I sometimes question whether the heads of families are doing right in this direction. I question myself as to whether I am doing my full part in looking after the interests and well-being of my children; whether in the midst of the multiplied responsibilities that lead us nearly every evening to a meeting of some kind, we are not permitting our family interests to go uncared for. I am led to think that on account of the many duties that devolve upon us; we are drifting away from that companionship with

our own which we should prudently and thoughtfully maintain. In conversation with some brethren in another section of the Church recently, I was surprised to discover that many men rarely ever spent an evening at home, and seldom have the chance to sit down with their wives and enjoy those blessings of communion and converse which should be maintained in the most sacred manner possible between husband and wife in the household. With many Elders of the Church, weeks and months go by without their having their households together and conversing with the children. This neglect of family has grown up to a wonderful extent with many who hold positions in the Church of Christ, and it has become a matter likely to involve serious consequences.

I believe, of course, that we should attend as strictly as possible to the duties imposed upon us, first among which is securing the necessary means to provide for the households that our heavenly Father has given us. Paul declared, "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." This responsibility is upon us, and each one of us should discharge it to the best of his ability. In the multiplicity of the cares that come upon us in being ordained to the various offices and callings of the holy priesthood, together with the responsibilities connected with the struggle requisite to provide for the needs of our families, many of us, I am fearful, are drifting into a species of life, so far as our own are concerned, that is not altogether what it should be. It may be that we lack the skill or the ability to so arrange our affairs and our duties as to render to the household God has given us, their proportion in the time and season thereof; and our too frequent absence from their companionship permits some of them, perchance, to get from under our influence. The result is, they frequently have to pass through the fire of trial and sorrow before they can be made to realize the direction in which they are going. When we consider the limited time that many of us have employed in the immediate watchcare and guidance of our children, we must acknowledge that our heavenly Father has certainly been extremely good to His people, in that hundreds and thousands of their boys and girls have not entirely drifted from the faith and gone to the bad. I trust that as we shall obtain more experience and become better conversant with the work our Father has set us to do, our ministrations in the priesthood shall be so sytematically arranged, together with the work necessary to provide for the temporal wants of our household, that more time and thought will be given to the interest and watchcare of the ones made dependent upon us by our Father.

To my mind, this question of the care of our households is an extremely important one. Our sisters, who have stood the greater portion of the time in the immediate lead of the household, have displayed wonderful tact and ability in holding around them their sons and daughters; but in many instances, could there have been that full and complete companionship that should prevail in the home, and the husband and father discharged his part of the labor connected with the guidance of the dependent ones as fully as he might have done, possibly it would have eased the mother's burden, and resulted, perchance, in a stronger influence being

exerted over the children, looking to the development of the spiritual and industrial tendencies within them.

In speaking thus to you, it is with no thought of censuring anyone. I know too well the labor that has to be performed, the cares and responsibilities that are so numerous, the efforts that have to be put forth to fulfil the duties resting upon us, and I realize it is difficult to change these things; but I do believe that the presiding authorities of the Church of Jesus Christ of Latter-day Saints, with their great body of Priesthood, must in the future look more carefully after the spiritual wellbeing of their families than many of them have been able to do in the past. The Gospel has to be preached, the organizations of the Church have to be kept up, the visitations among the people, and their instruction in the principles of the Gospel should be maintained by the organizations set apart by our heavenly Father for the performance of this sacred duty; but I cannot believe that it was His design, in the creation of these quorums and organizations, and in imposing upon us the obligation of securing the necessities of life, that we should gradually drift away from the performance of the sacred duties in the home circle, and the thoughtful and prudent watchcare necessary to the good and wellbeing of our sons and daughters. If the ministrations of the Teachers in the different wards were carried out as perfectly as it was designed they should be, they whose duties required them to be much from home would have cause to feel that their families were not left altogether without spiritual instruction and guidance. In reflecting upon this matter I have thought that perhaps our time is not so well divided as it should be. I have heard men say that weeks and months go by and they never sit down of an evening with their families. One duty requires them to-night, another duty to-morrow night, and so on, week in and week out. When the husband gets home at night, perchance the wife and children have retired to rest; and when they arise in the morning all is hurry and bustle for the children to go to school, or for him to go to his day's labor. Thus, step by step, by reason of the cares and responsibilities resting upon us, we are cut off from being in complete unison and touch with our own households. Our children expect us but little of the time; they hear from us but seldom, and that probably in the way of rebuke for some neglected duty, or for not responding to the wishes of their mother; and there is danger of our boys and girls growing altogether out of our companionship, and forming associations of a character that we cannot approve. The home should be the most pleasant place in the world for them; but sometimes, owing to father being away, and mother not able to give that attention to it that she should like, we find the home not the enjoyable and companionable place that it should be. The boys go off, the girls scatter, and sometimes they go in directions that forebode to them unhappiness and misery.

[TO BE CONTINUED].

DIVINITY OF CHRIST.

AMONG all the illustrious names in history the greatest and most power-

ful is that of Jesus. In Him is found the divine ideal of humanity and the highest human conception of divinity. There are others for whom men have sacrificed and suffered and died, but He alone is loved, revered and adored by all nations, classes and sects. The distinguished historian of the Reformation declared that "Christ is the purpose of God in history."

This is the joyous season in which we commemorate His birth. Christmas is surrounded by the most sacred memories and inspiring traditions. It celebrates the greatest event possible to human history. In it we see Deity stooping to humanity and humanity elevated to Deity. We visit again the humble stable, and standing, in imagination, by the simple manger, rehearse to the wondering ears of childhood the strange but sweet story of the Bethlehem star and the angel's song. Pre-announced by signs and wonders, a choir of the heavenly host, lining field and firmament, heralded and signalized His advent. And that same sweet and stirring song of angelic devotion has been sung around the world in almost every dialect.

In all the wide range of human knowledge and iniquity there is nothing that can equal this memorable event in its highest moral interest. It is replete with sublime suggestions and sacred associations. How vast the condescension! We admire the quiet dignity and tender solicitude of the foster father, and behold with delight the subtle charm of the pale beauty and seraphic rapture of the maiden mother. But we must gaze entranced at the infantile disguise of Him who laid the foundations of creation, planted the flowery bowers of Paradise, and flushed the face of the first morning. The birth of Christ calls for universal rejoicing. May gratitude flame on all our altars and peal in all our anthems. Let it rise as the incense of loving hearts, an exaltation of honest sentiment, more grateful than "Arabia sacrificed and all her spicy deserts in a flame."

The world stands in wonder, adoration and awe before the mystery of the Incarnation. Christ has attracted mankind by the beauty of His character, by the dignity of His person, by the glory of His offices, by the luster of His life, by the extremity of His sufferings, and by the miracles of His love, but the real secret of the marvelous influence of His mission and the prevailing power of His message is found in the attested variety of His dual nature, which leads us to exclaim, "Ecce Homo! Ecce Deus!" Hence as a historical personality He is everywhere awarded the pre-eminence of moral dignity. The whole world is familiar with the history of His words and works, the evidence of His claims, and the purpose and power of His ministry. His influence has been enthroned in earth's highest places. No geographical boundaries circumscribe the scope of His power. He came not in the interests of any particular race or nation, but brought a blessing to mankind. Though dead for more than 1,800 years, He remains a living presence, a vital force, an all-persuasive and quickening spirit. He continually reports himself to the individual consciousness, and through individuals speaks to the race.

In His living and perpetually manifested personality He reaches every variety of character and condition. This is one of His chief miracles. His mighty magnetism touches and thrills the universal heart, and His

name is uppermost in the minds of the good and great in all nations. The thunder of His chariot wheels is heard in all the earth. If we test the influence of Jesus by the extent to which it has been incorporated in the common life and thought of to-day, we shall be compelled to recognize in His example and teachings the reservoir of moral and intellectual force from which mankind continually draws its noblest forms of energy, and upon which the world is becoming more consciously dependent for its regeneration and elevation, whether social, civil or religious. His influence, in one form or another, has incarnated itself in human institutions, customs and statutes in all parts of the world, since the angels sang the first Christmas anthem in the Bethlehem sky. It has sanctified heathen temples, and converted their idols into Christian statues. It has endowed the canvas with a power to refine, and made the very marble to contribute to its highest and holiest conceptions. It has dedicated constitutions to governments, and wrenched legalized wrong out of perverted legislation. It has made of commerce an honor and an agent, and subsidized and evangelized science and learning. Thus infidel folly has been made to blush.

In literature, in art, in legislation, in commerce, in science, in social reforms and in religious institutions, the star of Bethlehem is in the ascendant, and Jesus of Nazareth is seated in power and great glory.—*New York Mail and Express.*

THE POOR AND THE RICH.

"SELL all thou hast and give it to the poor and follow me." That is the way many public speakers attempt to quote the words of the Savior, to the rich young man who asked him what he should do to gain eternal life. Reference to the account of that conversation shows that the instruction given was very different to that which is cited. Indeed, a little reflection would reveal the absurdity of the mistaken quotation. If every rich person were to sell all he has and give it to the poor, he would become a pauper himself or at least be reduced to poverty, and the poor would become wealthy without exertion.

The young man to whom the injunction of Jesus was given, was rather self-sufficient, boasting that he had kept the commandments "from his youth up." He was told first that if he desired to enter into life, eternal life, he must "keep the commandments." That is a pointer for our "Christian" friends who insist that all that is needed is merely to believe. On the reply of the young man that he had done all these things, it is written, Jesus said unto him, "If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me." This caused the youth to turn away "sorrowful, for he had much possessions."

In the first place, it should be understood that the advice of the Master was given to fit the special case of the young man, who wanted to know what he lacked yet, after keeping the decalogue. It was not a general command. It might be suited to other persons, but was not so directed.

And in the next place he was not told to give all that he had to the poor. He was to "give to the poor" and thus "lay up treasures in heaven."

There is no such requirement on record either in the Old or the New Testament, nor is there any in the latter-day revelations, as that persons who have wealth shall give it all to the poor. But the fact, as stated by Jesus of Nazareth, that "The poor ye have always with you," coupled with the Divine command to give to the poor and remember the needy shows that what is required is to have compassion and manifest it in alms and deeds of benevolence. This is essential to the Christian life. It develops that charity which is the chief attribute and adornment of the soul, and without which there is no perfection.

The gifts of God to mankind are varied. The ability to acquire riches is not to be despised, nor is its honest success to be regarded as irreligious It is the greed for more which usually accompanies its rapid accumulation, and the hardness of heart towards others that often goes with it, and also that independence of God and man which sometimes lifts up the rich in pride and arrogance, that are to be avoided, that are condemned of God, and that caused the exclamation: "How hardly shall they that have riches enter the kingdom of heaven!"

As it is no sin to be rich, so it is no virtue to be poor. But to help one another, in wisdom and in charity, to alleviate the sufferings of afflicted humanity, to aid those who are in distress, are acts that will be counted for righteousness. But there are other objects on which wealth can be rightfully and beneficially bestowed.

The establishment of industries to give employment to workers, the building and improvement of public and private edifices, the extension of commerce and the means of locomotion and communication, the spreading of religion and civilization, the development of science and art, all projects and enterprises for the uplifting of humanity, the bringing together and fraternization of nations and the prevalence and triumph of truth and liberty and peace, are purposes that will receive the appreciation of enlightened men, and be crowned with the approval and blessing of Almighty God who is the Father of us all.—*Deseret News.*

THE GENTLER LIFE.

It requires profound self-control to choose the gentler life in the storm and stress of our time, with its whirlpool of haste and its deafening din of display and self-assertion. To live within one's means, to prefer simpler pleasures, to avoid social dissipation with its attendant extravagances, and lead an honest existence within the circle of one's limitations, is not an easy task. But it can be done; and it must be done if life is to mean anything but fret and foam.

With the rapid march of improvements in every sphere, and the inevitable changes at each advance, men and women are hurried along as if by some hypnotic influence that can no longer be resisted. We may be of "cheerful yesterdays," but who can be of "confident to-morrows" amid the transformations on every side? We shout, we rush, we swell into

elephantine proportions, we would outshine our neighbor, we cherish secret pity for the older generation with their quiet, domestic tastes. It is the age of the waltz, not the minuet.

What is gained by all the social uproar and reputation is at best transient. We strain to keep up appearances and waste our substance upon shadows. If we were wiser we would follow the quieter path, the gentler life. There may be a deeper blush to the hot-house rose, but its fragrance is less sweet and enduring than that of the rose which clusters around the old country home. Life is necessarily a struggle, and it is a sharp, bitter fight for most of us; but we need not intensify the bitterness. We may enlist the gentler elements in our behalf, and have peace and contentment as allies, so that our hearts at least shall be at rest.—*Jewish Messenger.*

THE IDEAL CHURCH.—Certain good clergymen have kindly given their opinion as to what constitutes the "ideal newspaper," it may not be amiss for *The New York World*—which is a very real newspaper, striving always towards the ideal—to reciprocate the courtesy by considering the ideal church.

Taking the New Testament and the life and teachings of Jesus as the guide for the church which these clergymen represent, certain fundamental things are very plain. The ideal church is no respecter of persons. It will not, as Mr. Moody said, maintain a gorgeous house of worship for rich people on a fashionable avenue—"palaces of exclusiveness," as a Boston preacher called them—and invite poor people to seek salvation in a bare chapel on a side street. That is not the way Jesus took to inculcate and spread the doctrine of "the Fatherhood of God and the Brotherhood of Man." He drove the money-changers and traffickers from the temple. He denounced the Pharisees and pronounced a woe upon hypocrites, without regard to the size of their pew rent. The men who oppressed the poor and devoured the property of widows met with no mercy at His hands, no matter how punctual they were in their attendance at the temple nor how orthodox was their creed.

If the ideal church be the one that comes the nearest in its spirit and work to the teaching and the example of its Founder, some of the pulpits from which stones are thrown at the press would seem to be very far from attaining to it.

THE ONE BOOK.—Now, wholly apart from its religious or from its ethical value, the Bible is the one book that no intelligent person who wishes to come into contact with the world of thought, and to share the ideas of the great minds of the Christian era can afford to be ignorant of. All modern literature and all art are permeated with it. There is scarcely a great work in the language that can be fully understood and enjoyed without this knowledge, so full is it of allusions and illustrations from the Bible. This is true of fiction, of poetry, of economic and of philosophic works, and also of the scientific and even agnostic treatises. It is not at all a question of religion or theology, or of dogma; it is a question of intelligence.—C. D. WARNER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, DECEMBER 20, 1900.

CHRISTMAS TIME.

THERE are a thousand rapt associations within us in regard to the ever memorable day; from the throbbing thoughts of childhood, thence through youth to budding manhood, and then from that dreamless and yet dreaming period until longevity has left its impress on body and brain; but even yet there is a fascination created, no doubt, of all the past, which is the concentrated essence of a wide experience and multitudes of sanctified thoughts.

Our earliest evening and morning carols yet have a melody all their own, and when our voices com-mingled with the old church choir and rolled among the arches of the sacred fane, surely it seemed as if our Christmas anthem was inspired of the angels, and was but a counterpart of those echoing amid the corridors of the palace of the great King.

The little gifts of early years, which seemed a very mine of wealth, have long been eclipsed. Giving and receiving, even to an extreme, has been our later experience. Tributes of affection and friendship have been like the snowflakes for multitude, and often the spirit of sacrifice has outreached ability, and involved more economy than was thought of in the exuberance and pressure of the time. The old yule-log has given place to the radiator and the range, the yule-cake has gone with the coppers, as the furmenty and cheese have given place to the mince pie, and the roast beef has been discounted by the turkey as the coppers have become obsolete in the land of dollars; but the Christ season, with the syllable "mas," carries no such thought as it does to vast numbers of our co-religionists, the odor of supreme sanctity, of floating incense, of priestly vestments and reverent worship associated therewith have no especial charm for us. We seem to have emerged from the thraldom of superstition to an unsatisfactory irreverence and indifference which prevents any enthusiasm for the origin of the day or the personal Christ. We are too much absorbed in the idea that Christmas day is a day of feasting and of social gatherings and functions, as if these were its highest aim and purpose.

It is said that "charity covers a multitude of sins," and it may be that this general holiday helps to keep alive the fire of human brotherhood which shall one day break into a perfect flame, one that will recognize the fact that *He* is our elder brother, and that we are all brethren. "The poor ye have always with you," was His testimony to imperfect social and religious equilibrium, both in Church and State, while the doctrines He

enunciated laid the axe at the roots of inequality as effectually as it did at the unwonted and unneeded superfluous additions to the Mosaic economy which were destined to pass away.

We extend a welcome to old Christmas once again, to its fraternal spirit, to its religious fervor, to its social features, to its gifts, placed in the stocking of the toiler's babe, as to those garnered of wealth or prompted by that love which is the basis thought of Christianity and true religion. We do not wish to dispense with even the superstitions, customs and relics of the past, until they are removed by the clearer light of eternal truth, and as to those who are reaching out in this direction we can earnestly suggest perfect abstinence from all roystering and drunkenness; let it be yours by example to give all the protest of which you are capable against seasonable (?) sundry evils of excess and intemperance, against all indulgence which lurks in custom, and is contrary to the Christ spirit which shall yet rejuvenate the world. To all our brethren in the ministry and the Saints, we tender "the compliments of the season," may it fill your souls with pleasant memories of salutary enjoyment, and may this be the unmistakable prelude to a "Happy New Year."

N.

INTERESTING.—President George Q. Cannon left Salt Lake City on the 29th of November for Hawaii, where he goes to attend the semi-centennial anniversary of the introduction of the Gospel into those islands. President Cannon was one of the ten Elders who were the first "Mormon" missionaries to set foot on Hawaiian soil, landing there fifty years ago. He labored there with his characteristic intelligence and untiring energy for five years, when he returned home. He has never been back since, and now, after a lapse of forty-five years, he will re-visit the old field where he labored, and will undoubtedly meet some who knew him then in his zealous youth. He will embark at San Francisco on December 3rd, and the celebration will be held on the 12th and 13th, being about the time he will land at Honolulu, the scene of the festivities.

When seen, before leaving, President Cannon seemed to look upon his long journey as quite a trifling matter, so far as the fatigue of the journey and the physical wear and tear were concerned. He said he felt quite equal to it, as he was strong and well preserved. He anticipates being gone about five weeks. The people throughout the state wish him a pleasant journey, a most happy visit in his old missionary field, and a safe return to the bosom of his family and his friends.

Elder W. W. Cluff, President of the Summit County Stake, who also has been a missionary to the Islands, accompanies President Cannon.—*News.*

SUDDEN.—It is with great regret that we note the sudden death, by a runaway team, of Elder F. A. Hammond, President of the San Juan Stake of Zion. During many years of association, in one way and another, President Hammond always commanded our respect. He was a man of singular energy and indomitable faith. The record of his varied life is given in the *News*, and that he met his death while traveling at the call of

duty seems to be the only redeeming feature of an unexpected occurrence. The remains were brought to Huntsville, where President Hammond was Bishop for many years, and where many of his family are now interred. The funeral services were held in Ogden on account of the facilities for accommodating so large a concourse as assembled to do honor to the deceased.

President Lyman was very much shocked on receiving the news, having been very intimate with, and second counselor to President Hammond for several years.

COINCIDENCE.—The *News* under this caption comments, editorially, on the death, within a few days of each other, of three Elders who were all associated with the Sandwich Islands' Mission years ago, and particularly as these were coincident with the celebration of the jubilee of the introduction of the Gospel, to which President Cannon has gone, as noted elsewhere. The deaths are respectively: Elder F. A. Hammond on the 27th, Elder Simpson M. Molin, once Bishop of Hyrum, and late Counselor to President Orson Smith, of the Cache Stake, who died on the 29th, and Elder Henry W. Bigher, the original discoverer of gold in California, on the 24th, all of the month of November. They were all stable, earnest, reliable public men, and devoted to the building of that kingdom which shall never be overthrown.

PRESIDENT FACER of the Liverpool Conference paid "42" a flying visit this week. He seems to thrive under his responsibilities, and feels well, as does Elder Philip Quayle, who came to meet his father, and will doubtless visit with him for a while.

ARRIVALS.—The following Elders arrived from the land of Zion on the 13th inst., all bound for Switzerland, where they will labor:—Frederik Neunschwander and Gottlieb Fluckiger, both of Bedford, Wyoming; also John M. Stucki, Santa Clara, and John Stauffer, Providence, Utah.

VISITORS.—Elder James Quayle came with the above company for genealogical purposes. Brother Quayle went to Utah in the year 1853, and has for the last ten years been engaged in the Logan Temple. He is the father of Elder Philip Quayle of the Liverpool Conference. We hope our visitor will enjoy himself fully, and accomplish all that he desires in re-visiting his native Manxland, and English places of later sojourn. Sister Julius Billeter and daughter Aurelia came with the same company *en route* for her native country, Switzerland, where her husband is at present laboring as a missionary.

TRANSFERS.—Elder William Stoddard has been transferred from the Welsh to the Manchester, and Elder A. J. Bowman from the Welsh to the Scottish Conferences respectively.

ABSTRACT OF CORRESPONDENCE.

ELDER JOHN JOHANNESSON, who is missioning all alone among his countrymen in Iceland, writes in quite a cheerful mood to President Lyman, under date of November 26th, as follows:

"I take pleasure in writing a few lines to let you know that I am getting along quite good, going on with my work in my weak way. Since I landed here, two months ago, I have visited 100 houses, delivered 46 tracts and 9 books; have had 68 conversations on the Gospel and the testimony I have concerning it. I have had 6 public meetings, and had good attention in all but one, in the centre of this city (Reykjavik), where about twenty men was against one. When I began speaking they began to squeak and hollo, and then crying like a chicken, then to throw beans all over the people in the room like a hail-storm. When they found they could not hurt me with this, they began to shoot beans again until one hit me in the eye, which hurt me very much, so I had to give up that meeting, though I spoke some time, and told them with great power and the spirit of prophecy what would follow their iniquities, and how they would bring down the judgments of God upon themselves.

"I further told them that I was not afraid of them, for even if they should kill me I was ready to seal my testimony with my blood, if they so desired, as others had done before. Then all the lights went out, and as I went toward the door someone hit me on the head and broke my hat all to pieces, though I have worn it every day since, for the women-folk sewed it together for me.

"I have had the desire to follow out the instructions given to us in Castle Valley, Utah, by Apostle John W. Taylor, before I left my home to try the world, though it seems impossible, at present, to live or labor without some means. I have already paid 12 Danish kroners for hall rent, and five more each month for one small room, bed and washing, besides my board every day, for there are very few here who have faith to feed the "Mormons," and those who would do so have no means. I have some tracts ready to print now, but I trust the Lord to find the means first. After I got hurt, I spent one day in bed, and could not get out of the house for several days, but I am now recovering. I do not know whether you can read my letter, as I have not tried to write English before, so I don't know how it will be, but I desire to testify to you that the prophecies placed on my head by Elder J. Golden Kimball, before I left home, are being fulfilled daily. I feel myself magnified by the power of the Holy Ghost to preach the everlasting Gospel to the children of men. If it were not for this power I should not be able to do anything, so I glorify the name of the Lord. It is surely the greatest desire of my heart to magnify my calling in righteousness before Him."

PRESIDENT S. Q. CANNON writes to President Lyman under date of December 11th, 1900, as follows:

"Our Conference here in Rotterdam has just ended, and our Priesthood meeting was held on the 10th inst., all present expressed themselves as

having had a very enjoyable re-union. Our meetings at Conference were very well attended, we having hired very commodious halls, and in them there was hardly an empty seat. In the evening meeting, especially, there were many strangers and friends present, though I am not able to say what the number was. In our Priesthood meeting the missionaries expressed themselves as much encouraged in the work, and I feel that the Gospel will make yet greater success. In all parts of the Mission the Elders are in unity and love, and working actively to spread the truth, and though in certain localities prejudice and indifference has hindered the progress of the work, while some of the missionaries have been somewhat inexperienced, still every one of them has shown a desire to be more energetic and useful in the future. Most of the present Conference Presidents are comparatively young in the work, but they are manifestly the men for these positions, and it was a matter of necessity, anyway, that they should be appointed at the time they were.

"The report of labor in the various Conferences during November shows a general improvement throughout, and we are working to the end that there will be greater progress henceforth, though our report for December may not be so good. There is, however, a better spirit, generally, among the Saints, and seemingly more desire on the part of strangers to hear the Gospel. The missionaries are all kept busily engaged in the cities in which they are working. There are a number of investigators in Utrecht, where hardly any missionary work has been done, except for two or three days in every two or three months. As soon as we can, I want to send some one to remain there, seeing the outlook is promising. I have felt to encourage the missionaries not to confine their work to the cities alone, but where opportunity offers to go out into other villages and cities wherever possible."

By the courtesy of Elder T. M. McCune we are enabled to reproduce from the columns of the *Boston Post*, U. S, December 23rd, the following notice of the ministrations of Apostle Matthias F. Cowley in the city of culture. With the exception of addressing the brethren as "Reverends," the notice is commendable, particularly after the excitement raised and the decided refusal of the authorities to allow preceding Elders to speak on "the common" or on the streets.

"One of the Twelve Apostles of the Mormon Church, the Rev. Matthias F. Cowley of Salt Lake City, Utah, preached the doctrines of the Latter-day Saints to a Boston audience last evening in Arcade Hall, Park Square. In appearance, the speaker was not unlike a practical business man. He spoke without notes, and his style of delivery was direct, like a lawyer addressing a jury.

"Boston, together with New York and Albany, had been especially mentioned, he said, in the revelations of the prophet, Joseph Smith. Unto these three cities were the missionaries commanded to go preaching a revival of the ancient Gospel.

"All the speaker's statements were supported by quotations from the Bible. Speaking on the subject of revelations, Mr. Cowley said: "I do not believe that the prophets and angels are dead yet, and do not think it

would be unreasonable if they should visit the earth again. There is no reason to suppose that God has changed his method of inspiration by revelation. Consequently, Joseph Smith, I believe, was as true a prophet as Moses, and that through him God is guiding His people to the unity of the faith, just as He did in the early church."

"Mr. Cowley spoke of the flood as 'a baptism of the earth with water, an immersion.' In these latter days would come the baptism of fire, when the earth would be again purged of its wickedness, he said, and then continued:

"'The nineteenth century, just closing, shows us a history of terrible earthquakes, floods and other disasters, besides millions of lives sacrificed in wars, but the judgment of God in the twentieth century will be much more abundant, because men are rejecting the truth, in spite of the greater light which they have.'

"An afternoon meeting was also held at which the speaker was the Rev. Edward H. Snow, the president of the Eastern States Mission. He spoke upon the mission of the Mormon Church, which he declared was to carry a divine message to the people of the world.

"Both Mr. Cowley and Mr. Snow will speak at a public meeting held in Arcade Hall this evening, 23rd inst., and hereafter it is the intention of the members of this faith in Boston to conduct services in the same place every Sunday afternoon."

WELSH CONFERENCE.

THE Semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, convened in the Conference House, Cathays Terrace, Cardiff, on Sunday, December 16, 1900.

There were present: Presidents Platte D. Lyman and James L. McMurrin of the European Mission; Elder J. H. Fishburn of the Leeds Conference; President N. P. Aagard and the Traveling Elders of the Welsh Conference.

10:30 a.m. Singing, "The happy day is rolling on." Prayer by Elder David John, Jr. Singing, "Redeemer of Israel."

President N. P. Aagard made a few remarks welcoming all to Conference.

The statistical report for the five months ending Dec. 1, was then read as follows:—No. of Branches, 3. Missionaries from Zion—Seventies, 21. Local Priesthood—Elders, 14; Priests, 7; Teachers, 15; Deacons, 10; members, 178; total officers and members, 223; children under eight years of age, 37; total number of souls, 263. Tracts distributed—44,295. Books distributed—266. Strangers' houses visited—with first tract only, 37,425; by invitation, 449. Gospel conversations—1,825. Meetings held—indoor, 137; out-door, 125; Sunday school sessions, 63; M. I. A., 60; Priesthood, 10; cottage, 32; Bible classes 15; singing practices, 39. Baptisms, 3. Confirmations, 3. Died—over eight years of age, 1. Removed, 1. Emigrated, 11. Children blessed of members, 2. New subscribers for STAR, 5.

President Platte D. Lyman impressed upon the minds of all present the nature, purpose and importance of sustaining the officers of the Church, showing how all things are to be done by common consent of the members of the Church.

The General Authorities of the Church, the Presidency of the European Mission and the Priesthood of the Welsh Conference were then presented and unanimously sustained. President James L. McMurrin followed on faith and works, and living lives of virtue and honesty.

A solo entitled, "Faith," was beautifully rendered. Singing, "Stars of morning shout for joy." Benediction by Elder Benjamin Williams.

2:30 p.m. Singing, "The time is nigh, the happy time." Prayer by Elder J. W. Peters. Quartette by Elders Edwards and Williams, Sisters Austin and Hurley, entitled, "Cumorah."

Elder R. E. Jones then spoke, followed by Elder John W. Peters. Solo entitled, "Hope."

President James L. McMurrin occupied the remainder of the time.

Singing, "We'll sing the songs of Zion." Prayer by Elder R. E. Davis.

6:30 p.m. Singing, "I'll praise my maker while I've breath." Prayer by Elder Fred. B. Williams. Quartette entitled, "Courage."

Elder R. E. Davis spoke and was followed by President N. P. Aagard, who dwelt upon the Kingdom of God.

Solo entitled "Charity."

President Platte D. Lyman concluded with a fine discourse on true religion. Singing, "My God, the spring of all my joys." Closing prayer by President James L. McMurrin.

Monday, 10:30 a.m. Priesthood Meeting was held in the Conference House, Cardiff, where the Elders gave their reports and received good instructions from Presidents Platte D. Lyman and James L. McMurrin.

In the evening a Grand Concert was given in the same hall, solos, quartettes, violin solos, recitations, etc., were rendered, and a very enjoyable time was spent.

The singing, directed by Elder David Edwards, was an important feature of the Conference. The weather being propitious the house was packed every time.

DAVID JOHN, JR., Clerk of Conference.

WHENCE CAME JESUS CHRIST?

ONE of our first impulses with regard to a great personage is to attempt to explain him. We wish to know whence he came, and what were the varied influences which lifted him into greatness. Hence it is but natural that we should ask concerning Christ—"Whence came He?" "How shall we account for Him?" "Where shall we place Him among the great ones of the earth?" "Do His birth, His surroundings, and the spirit of His age explain Him, or are we compelled to recognize in this unique personality something supernatural and divine?" These questions are specially interesting in an age when we are assured that every man may be explained by his antecedants—that the laws of heredity forbid the possibility of a leap, even of spiritual genius, across centuries into unborn modes of thought. And on reflection, we are compelled to admit the validity of this reasoning. Human personages, however great, commonly receive as much from their age as they impart to it. They reflect its

genius, they express its thought, they embalm its spirit. For this reason their age approves them, and delights in them, since through them it receives interpretation and utterance.

It is an unquestionable fact that the character and work of even the very ablest men is largely accounted for by their antecedents. Other men labor, and they enter into their labors. Sir Isaac Newton, alluding to Descartes, says: "If I have seen further than others it is by standing upon the shoulders of giants." Socrates and Plato were largely the result of that which had gone before them; the poems of Parmenides, the speculations of Pythagoras, and the dark sayings of Heraclitus, are all woven into the tissue of their dream. Shakespeare was largely moulded by that wonderful Elizabethan era of which he was "the bright consummate flower," neither did he rise in his colossal greatness like a mountain from the level plain, but from a coterie of other great dramatists who "stood around him sturdy though unclean." Martin Luther was, to a large extent, the product of his time—morning stars heralded his approach, and, like gathered lightnings, the forces of the Reformation were in the air waiting only for the rod of a commanding personality to condense and bring them leaping to the earth. Dante was essentially the child of his own age. Oliver Cromwell and John Milton were largely the result of Puritanism amid which they arose—they rode on the crest of its magnificent enthusiasm, and they were baptized with the chrism of its prophetic power.

But of what past was Jesus Christ the child? Where are the conditions of birth or education, or environment, which can explain Him? Far from being the outcome of the conditions amid which He grew, He was their antithesis and contradiction. He changed them, and in their most distinctive features annihilated them. Far from being, as some affirm, the final blossom of dying Judaism, it recognised in Him a spirit so alien to itself that it hated Him and cast Him out. True monarch of the Orient, His cradle was a manger. True conqueror of the world, His forerunner was a wild son of the desert. True restorer of our earthly and heavenly fortunes, the school of His education was a carpenter's shop. True ideal of a spotless and stainless humanity, He sprang from a village which was a proverb of uncleanness and vice. True shepherd of the human race, folding the lost world in His arms to assuage its anguish, and to wipe away its tears, he sprang from the jealous and exclusive elements of ancient Judaism.

Folded amid its pastoral hills, the little hamlet where He was brought up had no contact with the world of Greek thought or the world of Roman administration and power. It vibrated neither to the tread of armies nor to the more silent but far mightier tread of mind. From its dark olives rose no portico sacred to the scholar's foot. No poet known to fame "murmured near its running brooks with a music sweeter than their own." No voices loud in philosophic disputation startled the silence of its sylvan glens. The great wave of thought and impulse which echoes round the world scarcely touched that quiet nook even with the cadence of an inland murmur. Yet here, in this ill-famed, inglorious town, in a house which